1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

crystal-clear process, for their customs, habits and motives differed from ours. However, I hope that I shall be able to show that it was a perfectly good way of life and the result of considerable experience. Our Western civilization, on the social side, is nothing to boast of today, so we need not be scornful of the Aztecs.

I want here to express my thanks to some of the many people who helped me write this book: to the authorities of the American Museum of Natural History for providing me with the sinews of research and the time to exercise them, to the authorities of the Mexican government for their consistent courtesy and co-operation in making my work possible, to my colleagues in my own and other lands, who by their friendship, counsel and collaboration make one proud to be an Americanist. To my wife I owe especial thanks for her unfailing aid and comfort during the long hours spent in the field and laboratory and in the preparation of this book.

To Colonel Theodore Roosevelt, Mr A. P. Tedesco and Mrs Mary Slavin of Doubleday, Doran I am grateful for stimulation and counsel. To Dr Edward Weyer I am under deep obligation for permission to incorporate illustrations and articles from Natural History. *I wish to thank Miss D. Levett Bradley for her excellent end sheet maps of Aztec Mexico and, last, but by no means least, Miss Frances Jay for her unflagging patience and judgment in preparing this manuscript and smoothing the path of the reader who traverses the ill-marked trail of this aspect of Indian history.*

To Mr Clarence L. Hay I am deeply indebted for collaboration in field and laboratory as well as for supporting much of my research and to Mr Willard Carr for underwriting our last field season, which brought this book into being.

then seized upon a great chieftain named Tlapaltecatl opochtzin, whose home was Costlan. Thereupon they arrayed him, and put on him the quetzal feather owl[13] which had been the device of Auitzotzin. Quauhtemoc said: "This device was the device of my begetter, of my father Auitzotzin.[14] Let him wear it. Let him die in it. May he gain honor before the people. May he become a portent in it. May our foes see and marvel at him."[15] And when they put it on him, he was indeed terrifying. Truly wonderful he appeared. And [Quauhtemoctzin] commanded four to aid him and be at his side. They gave him the darts[16] [and dart thrower] which were the devil's—the throwing spears with flint points.

And when they had done this, it became like a portent for the lords of the Mexicans. The ruler's vicar Tlacotzin said: "O Mexicans! O Tlatilulcans! Hath Mexico been nothing—that on which Mexican rule was founded? It is said to be with the power of Uitzilopochtli, which he hurled at one. It is none other than the fire serpent, the fire drill, with which he walked, casting it at our foes—which you, O Mexicans, have held as his power of the dart. Forthwith you will aim it against our foes. You will cast it not to the earth; you will hurl it with strength at [the foe]. And if one or two will be struck—if one or two of our enemies will be reached,—it is in truth a token for us [that] yet, for a little, we shall look to favor; [that] yet our lord [the god] may desire it." Thereupon went the quetzal-owl [bedight warrior], with quetzal feathers as if parted.

And when our foes saw him, [it was] as if a mountain had burst. In truth, all the Spaniards took fright; much did he terrify them, as if they had seen in him something [inhuman]. Then the quetzal-owl [warrior] climbed up to the roof-terrace. And some of our foes, who could see him, stood up. Then they forced him to turn back, and took after

tlauhtzin. Nimā ic conanq̄ ce vei tiacauh, itoca Tlapaltecatl opochtzin costlan ichā njman ie ic qujchichios, conaqujque, in quetzalteculotl: itlaviz catca in Aujtzotzin: qujto in Quauhtemoctzin. Injn tlavizztli, itlaviz catca in notechiuhcauh in notatzi Aujtzotzin, ma iehoatl conjtquj ma ipan ommjquj ma cōtemaviçolti ma ipan tetlatiti ma qujttacan in toiaovan ma qujmaviçocan. Auh in oconaqujque vel temamauhti, vel maviztic in neci: auh navinti in qujnnavatique in qujvalpalevitiazque, in qujvallamatilitiazque, qujvalmacaque in jmjuh catca tlacateculotl, tlacumjtl, iacatecpaio.

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Auh injc iuh qujchiuhque in, iuhqujnma intlapoal muchiuh in tlatoque in Mexica: qujto in Civacoatl tlacuttzin. Mexicae tlatilulcae, atlei injc mexico ocatca, injc ommanca mexicaiutl: in mjtoa in vncan inavatil in vitzilobuchtli in tepā qujtlaça ca çan ice in xiuhcoatl, in mamalhoaztli in otepā qujtlaztinenca in toiaupan in ie anconcuj Mexicae in jnaoatil in mjtl: çan njmā vmpa anqujtlachieltizque in ivicpa toiaovan, amo çan tlalpan anqujmaiavizque cenca intech in anqujtlaçazque: auh intla ce, anoço vme momjnaz: auh in ano ce, anoço vme in maçiz toiaouh ca nel totlapoal, oc achitzin tinacazitztiazque, oc quenjn qujmonequiltiz in totecujo: njman ie ic iauh in quetzalteculotl, in quetzalli iuhqujn acaeliuhtiuh.

Auh in oquittaque in toiaovan, iuhqujn tepetl vitonj vel muchintin momauhtique in Españoles, cenca qujnmauhti, iuhqujnma itla ipān qujttaque: njman ic tlapanco tlecoc in quetzalteculotl. Auh in cequjntin toiaovan in ovel qujttaque moquetzque: njman ic qujvalcuepque, qujvaltocaque: ie no ceppa no qujncuep qujntocac in quetzalteculotl, njman

13. Bustamante, *op. cit.*, p. 211: "*un buho (Ancho de plumaje rizos y espantable).*"

14. While Book XII was in press Dr. Anderson wrote the following comment from Florence, Italy: "The word is almost illegible in the MS. Examination of the original (Med.-Palat. 218-220, Laurentian Library, Florence), in connection with researches in Europe made possible by the John Simon Guggenheim Memorial Foundation, suggests that *nonchichiuhcatl* (my mother or begetter) is correct."

15. Corresponding Spanish text: "*Estando ya los mexicanos armados de todas partes de las estancias acudieron de nuevo grandes a apoyo de este su soldado en ayuntamiento y al los quedaron luego de ocupar de aquel gra peligro en que estaua; y hablo el señor de mexico que se llamaua Quauhtemoctzin, y dixo a los q'estauan que con el estaua . . . hagamos esperimento a ver si podremos ocupar desse peligro I que estamos ocupados de los mas valientes que ay entre nosotros y ciertos los armas y dixoles que fuesse de mal grado Andrevinia: luego llamaron a un mancebo valiente hombre que se llamaua Tlapaltecatl opochtzin que era del barrio de costlan donde es agora la parroquia de s.*" *estaua en el distrito.*"

16. The Aztec text may read *Inj Injich*. *In jinjich* is probably meant.

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8: Barlow E-4 (no date)1949 NU7 Aztec NU7

PREFACE

THE PRESENT PAPER was prepared between March and December, 1943, under the auspices of the University of California at Berkeley, while the author was a research assistant in the Department of Anthropology. The data were assembled in the Bancroft Library, under ideal working conditions. The author wishes to express his gratitude to the staff of that Library for its coöperation, and to Professors Alfred Kroeber and Carl Sauer for their critical aid. Mrs. C. A. Block, Editor of the Department of Anthropology, contributed valuable advice on the technical problems of format. As for the translations scattered through the text, the author has chosen to make them loose, being aware that translations are at best worthless toys. No amount of ingenious paraphrase can possibly supplant the original documents, to which those wishing to investigate the problems of the paper will turn. (Certain emendations of the text have been made in Mexico during the succeeding five years.)

R. H. BARLOW

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12: Radin E-4 (no date) 1925 NU7 Aztec NU7
Maya NV4

MAYA, NAHUATL, AND TARASCAN KINSHIP TERMS

By PAUL RADIN

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THE MAYA, Nahuatl, and Tarascan kinship terms presented below were extracted from the works of Spanish authors, as the citations will show. This work was financially supported by the New York Academy of Sciences.

MAYA KINSHIP TERMS[1]

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yum. Father.
naa. Mother.

*mehen. Son, man's brother's child.
ixmehen. Daughter.

*zucum. Father's father.
*mam. Mother's father.
mim. Father's mother.
chich. Mother's mother.

i. Son's child.
abil. Daughter's child.
*ixin. Son's son.
*mam. Daughter's son.

*zucum. Older brother.
cic. Older sister.
ich. Uterine sibling.

*ixin. Younger brother.
*ixin. Younger sister.

ɔeyún. Father's brother.
ixcit. Father's sister.
acan. Mother's brother.
ɔena. Mother's sister.

*mehen. Brother's child.
*mehen. Woman's sister's child.
achak. Sister's child.
al. Woman's brother's daughter.

caazucum. Male cousin.
caacic. Female cousin.

*mam. Father's brother's child.

icham. Husband.

atan. Wife.

*haan. Wife's father.
nohyum. Husband's father.
ixhaan. Wife's mother.
nohcó. Husband's mother.

*haan. Son-in-law.
ilib. Daughter-in-law.

mú. Spouse's brother.
bal. Wife's brother.

haauan. Woman's sister-in-law.

hachil. Child's parents-in-law.

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* Indicates that the term is used elsewhere in the system.
[1] From Beltrán, Arte del Idioma Maya, 1742.